The New Unity

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Mrs. Browning.

WE would call attention to the Sunday School Institute Program, and the outline of the new Nature Study Course, both to be found in the Sunday School Department.

AT the Eighth Central Conference of American Rabbis two matters were discussed which we think will be of considerable interest to readers of THE NEWU NITY. One of these is the terms in which it was proposed to couch the acceptance of the Jewish faith, and the other is the attitude of the Conference toward post-Biblical literature. It will be observed that the committee, of which Dr. Hirsch was a member, proposed to assert that the relations of Reform Judaism were in no way authoritatively determined by *any* portion of their religious literature,—which expression would have excluded the authority of the Bible; but that the Conference preferred to say "by any portion of our *post-Biblical* literature." For non-Jewish readers it should be explained that the Central Conference is composed of adherents of Reform Judaism; but that that expression is a wide one, including conservatives and radicals.

THE report of the Cleveland Summer School of Theology, with which Mr. Reinhold, at the request of President Thwing, has kindly furnished us, would seem to indicate that not much is to be expected from these schools in the way of liberalizing religious thinking. Principal Fairbairn, we are told, "was simply overwhelming in his defense of orthodox belief," while to hear Dr. Gordon was "to have one's faith in the divinity of Christ increased"; and finally we are told that one of the two ideas toward which, in the school, all other ideas were made to converge, was "the supremacy of Christ, his office and work as essential to the regenerating and revivifying of life and thought." Possibly a less doctrinal and less orthodox observer than our reporter might have emphasized other things in the proceedings, but in view of Mr. Reinhold's remark on the "unity in doctrinal discussions" as one of the features "which characterized the school in a way almost providential," there seems very little room for hope that the Summer School of Theology will help us to a broad and sweet and undogmatic faith in the possibilities of human life, as containing *within itself* the immanence of the divine.

IN the July number of *Little Journeys* Mr. Elbert Hubbard speaks of one of the great prophets of natural religion, that religion to which THE NEW UNITY seeks to give expression. The journey treated of, is that to Wordsworth's homes, Rydal Mount and Dove Cottage. In his beautiful picture of the latter Mr. Hubbard is at his best; and although his estimate of the poet may seem somewhat cold in its even justice, yet it cannot be denied that such verses as those Mr. Hubbard quotes about the "aged woman" are almost as bad as they can be, and although Mr. Hubbard expresses his commendation very quietly, nevertheless, when analyzed, that commendation is very high: "Wordsworth's service to humanity consists in the fact that he has shown us old truth in a new light, and made plain the close relationship that exists between physical nature and the soul of man. Is this much or little? I think it is much. * * * Wordsworth taught that the earth is the universal mother, and that the life of the flower has its source in the same universal life from whence ours is derived. To know this truth is to feel a tenderness, a kindliness, a spirit of fraternalism, toward every manifestation of this universal life. No attempt was made to say the last word, only a wish to express the truth that the Spirit of God is manifest on every hand."

A Suggestion to Ministers Who Desire to Work With the Liberal Congress.

If the Liberal Congress had, at the present time, twenty places ready for the settlement of ministers, it would scarcely be a sufficient number to suffice for the well-accredited and no doubt efficient men who now stand ready to take its fields and work them. Indeed, the number of applications for work are even greater than this.

Under these circumstances, the important question arises,—What shall these willing hands and hearts do? To open a single place and get it into such condition that it can sustain a minister, will ordinarily require, even if the situation be favorable, at least six months of attentive and faithful work. No one missionary can hope to open and establish more than two or three such self-sustaining fields in a year, although he may visit many more. This estimate is based on experience. Churches grow and do not spring up in a night. Time must be taken to effect enduring results.

Now, in view of these facts and the large number of applications we have to work in this freer and more promising field, it has occurred to the secretary to suggest through the columns of THE NEW UNITY that these brethren, who are anxious to work on the broader and more liberal principles of the Congress, go, each one who can do so, to a good field, where there will be no danger of collision with any existing liberal church or society, and himself work it up. Usually enough money could be raised, I think, almost at once, to pay for an inexpensive hall and to meet certain

other expenses. If the liberal people in general are invited to come together as men and women, not as sectarians but without respect to names, doctrines or race, and to join in the search for religious truth for their mutual benefit and profit and the help of the world, and to take some corporate name, untrammeled by traditionary implications, on which all can agree,—the response will very likely be cordial and sympathetic and numerically a surprise. No people in the world are more tired of this stickling for special names and peculiar speculative doctrines than liberal people. What they want is the *truth*. Sects and pet names with them are not at a premium. They see only too clearly how these have been so used as to be put in the way and to become a hindrance. They think they are safe enough with God. And having arrived at age intellectually, they see no especial need of denominational apron strings.

A minister will win certain advantages who will thus strike in for himself. The people who gather around him will be akin to him, as it were. They will be congenial. He will be correspondingly strong. The plan would avoid all necessity for candidating, which is so often disappointing to both parties. Our work is pioneer work wholly, and we might as well accept the situation, and all, as far as possible, become pioneers.

The missionary committee and other officers of the Congress would, I am sure, be willing to assist such workers, as far as possible, in finding places to begin work, and in favorably introducing them to the people. There is a certain satisfaction and manliness in digging and laying one's own foundation.

In next week's NEW UNITY some farther suggestions of a practical kind may be made.

One thing is certain, and that is that if the Congress had twenty missionaries to open fields, they would not be able to find places for all who desire to work with it, if we may judge by past experience. A. N. A.

The Study of Nature.

"The happiest man is he who learns from nature the lesson of worship," said Emerson half a century ago. And men are beginning to find that it is only from nature that the lesson of real worship can be learned. The profoundest students of nature, who were led at first away from religion, have found that a deeper study has brought them back to a deeper belief in the reality and worth of religion. This is Professor Shaler's testimony in his "Interpretation of Nature" published a year or two ago. This also is the meaning of the posthumous work of Romanes.

One of the reasons for this marked movement of science towards religion is the new and deeper study of man's own consciousness as a part of nature. Of course, man always was regarded as an integral part of the universe, but the scientists of a generation ago seemed to leave mind out of their plants and animals, their atom and their solar system. The feeling of savage man that all nature was animated by a spirit akin to that which animates him, was recognized by the anthropologist as universal, but was held to be a universal mistake. And religion was thought—when man deemed it worthy of thought—to be the natural and delusive result of this natural but mistaken feeling.

But men are now coming to see that a universal instinct, like the spiritual instinct in man, cannot be put aside as a mere mistake. It must have a profound value for human life, or else it never would have been made the condition of survival in the human race. The feeling must have been right, though its manifestations and interpretation have been marred by the ignorance of those who felt it. And this feeling must still be the foundation of all personal and actual religion. Men can say the words and perform the rites of their father's religion, but they will never feel that they have a religion of their own till they can base it on a reverent knowledge of nature in its widest meaning, including human nature.

Therefore, our children ought to study nature in our Sunday schools. They ought to be made to see and feel that nature is wise and kind, unfailing and unerring. The birds and the beasts, the flower and the fruit, the wind and the water, ought to teach religion to the child now, as Jesus taught it in the same way so long ago. And we can teach it now far better than it could have been done then. We can show how the flower does toil early and late to spin the glorious robes it wears, robes donned for its children's sake and not for its own enjoyment. We can show how the bird toils to reap the field of earth to feed its little ones, how all life is living and laboring not for self but for the life that is to come—the lower life for the higher, earth for the plant, plant for animal, animal for man, man for humanity, and humanity for—what, if not for something higher and nobler?

If the children can learn this in their Sunday schools, they will have a foundation for a religion that cannot be shaken by the higher criticism, or the conflict between Genesis and Geology. It is to teach this that we are undertaking to make some illustrated lesson leaflets on the Study of Nature. The series will be found outlined in the Sunday School Department in this number of THE NEW UNITY, and we commend it to the attention of all who are interested in the religious education of the children. A. W. G.

Old and New.

Star Dust Revealed by a Sunbeam.

PROFESSOR R. D. SAILSBURY visits North Greenland this summer as glacialist to the Peary expedition. The summer courses in geology at the University of Chicago which have been announced for him are given by Head Professor Chamberlin in a modified form especially adapted to teachers of geology and geography. Professor W. H. Holmes, whose skill as a geological artist has never been equaled, gives a course in sketching adapted to geological and geographical subjects and to landscapes. The experiment of admitting women to the field courses in geology will be tried with Mrs. Chamberlin as chaperonne. The results of the experiment will be watched with interest.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

"When in the Night We Wake and Hear the Rain."

When in the night we wake and hear the rain
Like myriad merry footfalls on the grass,
And, on the roof, the friendly, threatening crash
Of sweeping, cloud-sped messengers that pass
Far through the clamoring night; or loudly dash
Against the rattling windows; storming, still
In swift recurrence, each dim-streaming pane,
Insistent that the dreamer wake, within,
And dancing in the darkness on the sill,—
How is it, then, with us, amidst the din,
Recalled from Sleep's dim, vision-swept domain,
When in the night we wake and hear the rain?

When in the night we wake and hear the rain,
Like mellow music, comforting the earth;
A muffled, half-elusive serenade,
Too softly sung for grief, too grave for mirth;
Such as night-wandering fairy minstrels made
In fabled happier days; while far in space
The serious thunder rolls a deep refrain,
Jarring the forests wherein Silence makes
Amidst the stillness her lone dwelling place,—
Then in the soul's sad consciousness awakes
Some nameless chord, touched by that haunting strain,
When in the night we wake and hear the rain.

When in the night we wake and hear the rain,
And from blown casements see the lightning sweep
The ocean's breadth with instantaneous fire,
Dimpling the lingering curve of waves that creep
In steady tumult,—waves that never tire
For vexing, night and day, the glistening rocks,
Firm-fixed in their immovable disdain
Against the sea's alternate rage and play,—
Comes there not something on the wind which mocks
The feeble thoughts, the foolish aims that sway
Our souls with hopes of unenduring gain—
When in the night we wake and hear the rain?

When in the night we wake and hear the rain
Which on the white bloom of the orchard falls,
And on the young, green wheat-blades, nodding now,
And on the half-turned field, where thought recalls
How in the furrow stands the rusting plow,
Then fancy pictures what the day will see—
The ducklings paddling in the puddled lane,
Sheep grazing slowly up the emerald slope,
Clear bird-notes ringing, and the droning bee
Amongst the lilac's bloom,—enchanting hope,—
How fair the fading dreams we entertain,
When in the night we wake and hear the rain?

When in the night we wake and hear the rain
Which falls on summer's ashes, when the leaves
Are few and fading, and the fields forlorn
No more remember their long-gathered sheaves,
Nor aught of all the gladness they have worn;
When melancholy veils the misty hills
When somber autumn's latest glories wane;
Then goes the soul forth where the sad year lays
On summer's grave her withered gifts, and fills
Her urn with broken memories of sweet days—
Dear days which, being vanished, yet remain,
When in the night we wake and hear the rain.

When in the night we wake not with the rain—
When Silence, like a watchful shade, will keep
Too well her vigil by the lonely bed
In which at last we rest in quiet sleep;
While from the sod the melted snows be shed,
And spring's green grass, with summer's ripening sun,
Grows brown and matted like a lion's mane—
How will it be with us? No more to care
Along the journeying wind's wild path to run
When Nature's voice shall call, no more to share
Love's madness—no regret—no longing vain—
When in the night we wake not with the rain.

—ROBERT BURNS WILSON *in the Century Magazine.*

An Ideal Death Bed.

BY REV. E. P. POWELL.

I cannot give you names; but they are not needed for the picture. It was one October day; how well I remember it! All day the tender warmth of the atmosphere, and the dreamy mistiness filled with gold, brought the heavens and earth into such closeness it seemed one need take but a step from world to sky. The light wind moving about the gardens seemed voices of friends; and the crimson leaves fell at our feet to suggest how easy it is after all for one who is ripe to let go of this life.

It was on this day, as it drew toward its close, that my friend sent me a note to this effect: "Please come and see me die." At first I was startled and shocked, and conventional emotions about death took hold of me. The note was so free from regret, so lacking in religious sentiment. But it was just like L——. He had lived a beautiful life; could he not die a beautiful death? Why not? The leaves fell in a cloud of exquisite colors at my feet, and I looked up through the baring limbs, and saw the softest blue sky that ever greeted a soul. To be sure I will go, I said, and I really do not see why a man may not endure the changes of existence as honorably as the trees.

I had seen many death-beds, and had become accustomed to houses of mourning. The most impressive characteristic of these scenes was invariably lamentation and weeping, if not quite despair. A vague conviction had always possessed me that our belief in a future existence, if not other reasons, should lead to a very different close of earth-existence; but who of us can stand up against the force of custom? I had not thought it out. At least I knew and saw that human beings alone failed to make a decent exit from the world.

A word about my friend. I am aware that tender friendship between men is supposed to have existed in the past; and there are on record a few ideal cases of love such as that of David and Jonathan, Damon and Phythias, Achilles and Patroclus, Horace and Virgil; but why are no modern instances? For some reason friendship, involving gentle love, is no longer believed in. But the love between myself and L—— was one that called up every fine emotion, and kindled the noblest sentiments. I had never been so wholesome in my mental faculties, so strong in honor, so gentle toward the feeble, so pure in my aspirations as after our two souls touched each other. We were well mated. He needed me as a younger, stouter, more vital half; I needed him for his enthusiasm and poetry, his keen sense of honor, his never-yielding courage. I loved things; he loved the soul of things. I folded about the fine gem that was almost too delicate; and he made the life spirit that animated me.

As I look back over our early acquaintance it seems wonderful how he made me. I was far from being weak-willed; but I was of the peaceful type; he was aggressive. He never saw an evil but he struck at it; nor one outraged but he became a champion. No matter what sect, party, color, grade in society, if any one had injustice to suffer, L—— was promptly by his side. Gradually, as I saw his manhood, the aggressive side of the life beautiful began to open before me. There was something in heroism besides ancient knight errantry. It could and should be everywhere a living fact. He was my noble knight, my pure-souled living poem. What a delight to be loved by such a soul.

We became brothers. There is no word in English to quite cover such a union. We read together; and he with the strong grasp of a well-trained intellect led me on through the mazes of world literature. He taught me to love the clear cool spring of Homer's verse, the sincerity of Scott and the keen analysis of Tennyson. We walked together in the soft evening hours, and only lived, rejoiced, felt the joy of honest living. In science I was the better trained; he the wider informed. But the most influential trait of his character was its moral power. He said he was weak, only for having some one to help. I believe he did not have much faith in any other sort of manliness or purity than the helping sort. I am strong, said he, only because I could not endure to see you evil.

He was ambitious after a manner that is almost lost in this age of purchase money. He liked to be appreciated, esteemed, honored; but only for what he really was; and he never hesitated to toss empty honors aside. Honor, he said, inherent honor, real nobility of spirit, is all there is worth struggling for. So you see it is not wonderful that he could prefer another to himself. It is delicious, he urged, to be able to live outside of one's self; to live warmly, truly, bravely in and for others. So it came about that he was always advancing my interests; and really he cared more to have me, than himself, in honor and profit. Did it wake up a return spirit of the same sort in me? Slowly it did. I was not by birth so full of fine enthusiasm; but gradually I began to love L——, love with a great power, a strong, steady, joyous intense peace. I could live also for him.

No sham had any power over my friend; but also he was very little influenced by authority. But if any one had proved himself a master in any department he was at once listened to, and heeded as fully warranted to give advice. His word was a power with L——. Of course he was a free-thinker in politics and religion. The mere agnostic he could not tolerate. Why, said he, often, one cannot but know the beautiful and good. It is not so much knowledge of facts about the future that makes a man religious, but knowledge of the noble, honorable, loving, truthful. These things exist. I have faith in them. Whoever lives a cheap, mean life, and has no reason for believing in the holy and pure, cannot comprehend the idea God. To such people the only God is either a great brute or a mere arbitrary despot. They try to propitiate him by prayers and services; or even by throwing him as a sop the gentle Jesus. He had a most intense love for the Galilean Master.

Our love had grown for years. It had never wavered. In its early stages I can now see how grand was his patience. But he never flinched. He looked me calmly in the eye and said, "You can conquer. Yes, you have the stuff in you. You need not be a victim of your feebler heredity." Finally the time came imperceptibly when I knew he fully trusted my manhood. Then I began to walk the earth everywhere with a firmness and joy never before felt. He was a king. I, too, was I also kingly, and not a slave? Truly I did not feel that I was any less a master. He pointed at the few fine faces and fine heads among the children about. "Ah!" he said, "but what can the mothers have been thinking who made such heads and faces?" But even of the few finer ones the majority are spoiled by association and wretched education. Then he would say, "But even one glorious face and superb head shows what can be done. What do you think the human being of ten thousand years hence will be? How glorious in form; in beauty; in power!"

It was not with me alone that L——'s life was beautiful. With his wife there was a union that made completer each individual. Neither encroach on the other. Marriage in such a case is mutual helpfulness. Each did what each could do for the common good. But with his children L——was absolutely perfect. Their love was that of brothers. It came as near being a passion as was permissible. His elder son adored him. With arms folded about each other they walked the orchards and fields; and side by side, working out a common task, they made it beautiful with a kiss and frequent looks of tenderness. Why not? Why should our families live so coldly? I think most parents never get a throb of joy from their children after they are out of childhood. But this thrilling love of L—— and his boys lasted always. It was deathless because unselfish. Rigid as a director and guide to his household in the way of right, they saw fully and felt entirely his unselfishness, that he was right and sought only their good. The oldest son grew beautiful as he grew older. Every year added to his charms. He was one half of his father. And the younger grew each in his own way ideally.

"I see no reason," said L——, "for living for stuff, for material." Yet he was surrounded by material of the best sort. Trees, flowers, fruits, groves, gardens. Everything that constitutes the lovely in matter came fully into shape under his control and that of his family. Home became a combination of all that is beautiful, true and good. "But this," said L——, "is what settles it for me; to create fine souls about me is my only method of making myself satisfactory." There is no possible strong virtue of manhood but in laboring to make others happy and true. I have heard others say "Darling" to wife or children; but I never heard such fullness of love as flowed in that word when used by L——, or by his boy of twenty, in addressing each other.

Is such a life so foolish as you dare to feel; you who live the conventional method, and have conventional love and conventional restraints? Well, I will not dispute with you. You have a power to sneer. There is a great deal of sneering in the world. What it is worth or good for, is to be thought over. Perhaps most cannot stand up against it and never will. I, for one, am inclined not to discuss; only to give you the facts about one who did not care for jeers. His only question was what is right. "He is always ahead of the age" said one; but then the age is learning to move very fast now, and its best characters have hard work in keeping far ahead. I remember that the best men the world now praises were almost without exception at some time hated.

Well, no matter; L—— had the other power, that of positive goodness and honor. He not only did not care what was the opinion of baser men, but he built about him a world of his own. Negatively good people cannot do this. They only are not bad. They abhor vice and hate the vicious. That is very different from the heaven-builders. And I; I was so happy in his love that I could not conceive happiness apart from it. Friendship is a virtue of rare richness.

> "O Friendship! equal-poised control!
> O heart, with kindliest motion warm."

I may be led to say too much of my friend, but it is delightful to weave words with a precious thought or a gracious love. And he had such fine word power. His words all held so much. "They are wondrous healing things," he would say. I do not

like to have a person chary of fine words. He can make all sore and sad hearts happier with wise and gentle words. It is selfishness alone that cannot say sweet and kind things. And so I have learned to believe that if one wishes to create for himself a great soul he must learn to use words freely and beneficently.

Suddenly he was ill. I had hardly realized that death had a part in our friendship. Yes, I knew we were moving onward; but I had only thought to make sure that each day wrought better than the last. Had dying really a needful part in our development? The message came, "Please come and see me die"; that was all. There was no lament. I was sent for, as often before for a walk, or a study of some book.

Can one die gladly in the course of a life beautiful? I could see that one might die gladly who had run out all that life offered and was left a bankrupt in chances and hopes. But how about one who has used life profitably and is rich in mind and surrounded with treasures all usable? Is it possible to rob death of its miseries, and make it actually to be a part of natural development? For a moment my soul was very sick. Would the sun and moon ever shine again as they had shone for us two? Could I endure to walk without him? I looked up to the hill sides where we had our chosen retreats, and where, when our duties allowed, we had read together, and built character, and discussed the puzzles of life. There shone the brook we loved. Then came those lines to me:

> "How changed from when it ran
> Through lands where not a leaf was dumb;
> But all the lavish hills did hum
> The murmur of a happy Pan;
> Where each, by turns, was guide to each;
> And fancy light from fancy caught,
> And thought leaped out to wed with thought,
> Ere thought could wed itself with speech."

But quick steps soon brought me to his side. They were there who had loved him, —and were his; and I only was added to the number. When I entered the room the great glad look on his face deepened into a mellowness like sunset. He looked up at me and said: "Now that life has given me all this, what more could it give me? What more can I think of to work for? There is nothing beyond unselfish, honorable love. For this reason I was born; and I have not failed." Then a look of affection beyond words came to his face as he looked from one to another; and soon he added, "Death has no purpose to separate us. Only by its means can we go forward. I am folded in love and peace. I believe in the Divine meaning of Life and of Death." Then he closed his eyes for a time in a sort of ecstasy, while his oldest son kissed his hand. As for me I wept only for joy. Could Infinite Good-will devise for me a nobler gift? How rich life was. I should not lose him; he was in my heart, yes, in every fiber of my being. He had taught me, led me, won me; and our beings were unified. We should not walk together as we had walked, but would we be separated? It was impossible. Once more he opened his eyes and said, "Now I am content. I can think of nothing to ask for. Love one another as you have loved me, and I have loved you." Instantly—and I am ashamed to say, for the first time—flashed into my mind the meaning of Jesus, the spirit of the Master, the keynote of Christianity. For a moment I was so overwhelmed that I lost note of where I was. Could it be possible that this was what the beautiful Christ meant? Had we all lost sight of it, and gone over to heathenish emotions? When I had recovered myself, his eyes were fixed on mine with indescribable tenderness, while his hand carried to mine a last gift of benediction. One more look about the circle, one more kiss from his boy whose head touched his breast, and his breath ceased.

No, I cannot think of him without a moistened eye. But I look on that friendship as you look on a diamond. It does not wear out; it does not grow dull; it is always the same costliest of gems. And I tell you what little of it I can put in words, because the world is so full of cowardice about death; and because we go toward death in so beggarly a fashion. We do not reap what life sows for us. There is a determination to content ourselves with shams, and pretences, and sensualities; and so we die in a beggarly way. My friend died as a man should die.

The Summer School of Theology at Cleveland, O.

BY FRANKLIN P. REINHOLD.

The first Summer School of Theology held in this country has just closed a ten days' session at Cleveland, O. The school was arranged for and superintended by President Charles F. Thwing of Western Reserve University, the sessions being held in the chapel of the Adelbert College building. There were in attendance upon the school representatives from thirteen states,—Rutland, Vt., and Denver, Col., being the extreme points east and west,—besides several from Canada, representing nearly as many of the leading religious denominations.

The general theme of study was "The Revelation of God." The courses given embraced thirty-nine lectures by fourteen different lecturers. The Faculty of the School consisted of some of the leading theologians, professors and pulpit orators of our day, representing greatly divergent schools of thought.

The Rev. A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford, England, gave eight lectures on "God in Natural and Revealed Religion," and one on "Oxford Movements." Dr. Fairbairn is today one of the recognized leaders of the world's thought. He is a man of commanding ability, a thorough scholar, a close reasoner, an independent thinker and an eloquent speaker. Besides his great ability as a scholar, a thinker and a speaker, he has a most gracious personality which you have but to touch in order to love. His power as a lecturer and teacher was evidenced by the large, attentive and scholarly audiences which greeted him on every occasion. In the treatment of such questions as "Agnosticism," "Pantheism," "Pessimism," he was not only clear and philosophical, he was conclusive and convincing. He was simply overwhelming in his defense of orthodox belief.

One of the foremost of the younger advocates of the "higher criticism" in this country is Benjamin W. Bacon, D.D., who delivered six lectures on "Biblical Literature." The ground taken by Dr. Bacon was decidedly advanced, and although all could not subscribe to his teachings, yet all were impressed with the eminent scholarship and with the honesty which characterized his lectures.

The Rev. A. H. Bradford, D.D., who discussed in three lectures "Three Psychological Problems in Religious Belief," is one of the editors of "The Outlook." His lectures were valued for their vitality of matter and manner.

"Apostolic Christianity" at the hands of Arthur C. McGiffert, Ph.D., D.D., Professor in Union Seminary, received in five lectures suggestive and instructive treatment. Dr. McGiffert possesses a freshness of thought and a literary charm which make him a strong and effective lecturer.

A man who is recognized as one of the ablest, if not *the* ablest, thinkers in the Baptist Church today is the Rev. A. H. Strong, D. D., President of Rochester Theological Seminary. Dr. Strong's five lectures on "Ethical Monism" and related subjects were among the most valuable given. They were marked by a vigor of thought and an elegance of style which place him in the front rank of theological circles in this country.

Probably the most popular course of lectures of the school was that delivered by the Rev. George A. Gordon, D.D., of the Old South Church, Boston. Dr. Gordon is a man of deep spiritual power, a writer of great intellectual strength having a forcible, comprehensive style, and a pulpit orator of eminent ability. His lectures evidenced him to be a close student of present-day thought and its tendencies. To hear him was to have one's faith in the divinity of Christ increased and to have one's view of its scope and bearing broadened.

One of the features of the school, and one which characterized the school in a way almost providential, was the unity of spirit which prevailed—a unity in doctrinal discussions amid all the diversities of subject and of treatment. The supremacy of Christ, his office and work as essential to the regenerating and the revivifying of life and thought; the entire harmony between faith and reason,—these were the ideas towards which all other ideas were made to converge, and which inspired to a nobler and ennobling living. The universal verdict is that in every respect the school was a marked success, and it is safe to say that the school was but the innovation of what will prove to be a deepening, broadening, and at the same time unifying movement in educational work and workers.

Rabbis in Conference.

Annual Meeting of the Central Conference of American Rabbis, at Rochester N. Y.

At Thursday morning's session, Dr. Hecht, as treasurer, submitted his report for the year. It was in effect as follows: Number of members July 1, 1894, 124; new members enrolled during the year, 12; resigned, 1; died, 1; July 1, 1895, number of members enrolled, 134; disbursements, $228.76; balance on hand, $866.95. On the 1st of July of this year the amount outstanding is in the aggregate about $550 as against $1.070 a year ago. After its reading Dr. Hecht recommended the establishment of a fund for superannuated ministers by the setting aside of a portion of the capital. This sum is to be raised by the crediting of one-half of the membership dues to that end, and the fund is to be judiciously invested.

Friday's morning session brought forth the report of the Committee on Missionary Work among the Jews. It recommended:

First: A careful consideration of the advisability of employing a general secretary, whose duty it shall be to gather statistics; to ascertain the religious needs of the various communities of this country, and endeavor to supply them from the most available center; to stimulate and assist in the organization of Sabbath schools and religious societies; to arouse interest in slumbering communities by means of public meetings addressed by earnest speakers and workers; to attend to the publications of the conference, and to distribute literature where it can do the most good.

Second: The publication of a volume annually, which

will serve as *Musterprediger* and encourage better work in the pulpit, which will be of inestimable value to the smaller communities that cannot support a rabbi, and which will also serve to acquaint the people of this country with the contents and claims of modern Judaism. Sermons especially adapted to that purpose can be distributed as tracts at a nominal price. The cost of the book would be slight, particularly if the rabbi whose sermon was accepted would contribute $5 in return for which he would receive 200 stitched copies of his sermon for private distribution.

The report was referred to the incoming executive board.

The committee which had been appointed to decide on the reception of proselytes then reported as follows:

Your committee appointed to frame a formula for the reception of proselytes beg leave to submit the following for your consideration:

The applicant shall make reply to the following formal inquiries:

"1. Is it your earnest and sincere wish to become a member of the Jewish faith?

"2. Do you choose to take this step of your own free will and accord?

"3. What are the principles of Judaism?

"4. Do you believe in these principles?

"5. Do you adopt these as your creed?

"6. Do you intend with all your heart and soul and might to follow the high moral and religious aims which they teach?

"7. Is it your earnest intention and devout purpose to live as a Jew (Jewess) and to observe the sacred ordinances of the Jewish religion?

"8. Have you been forced to make this declaration or unduly persuaded?

"9. I now ask you to make solemn profession of all this before God and in the hearing of those who are here assembled. (Here follows profession of faith.)

"10. Do you give your solemn promise to me as a rabbi, in the hearing of these witnesses, three rabbis, that you will remain steadfast in your duties as a Jew (Jewess), so help you God?"

The declaration of the acceptance of the Jewish faith is as follows:

1. I believe with a sincere and a steadfast faith that there is a God, who is one and only one, the Creator, Preserver and Ruler of the world.

2. I believe with a sincere and steadfast faith that man is created in the image of God, innocent and pure, endowed with reason, conscience and free-will, and capable of triumphing over sin and developing to perfection.

3. I believe with a sincere and steadfast faith that the soul of man is immortal, and righteousness brings reward, while wickedness brings punishment.

Unto Thee, O Lord, belongeth kindness, for Thou wilt recompense every one according to his deeds.

4. I believe with a sincere and steadfast faith in the common fatherhood of God and common brotherhood of men. To make this real is the real, is the great aim and hope and mission of Israel.

And God will be king over all the earth that day. God will be One and His name One.

It was decided to refer this report, together with the confession of faith which is attached, to the consideration of the next conference. It was felt by the convention that with reference to the creed especially, as it would be an authoritative expression, that it should receive the most careful attention of the conference and ought not to be passed on in the hurry of the closing up of the business of the conference. In connection with the motion, therefore, it was decided to have copies of the report printed and placed in the hands of every member of the conference, for their careful consideration.

The main business at the final session on Saturday night was the disposition of the report of the Committee on Post-biblical Literature. Dr. Wise, in his message, had recommended that the conference outline the attitude of Reform Judaism on its post-Biblical literature and the first report of the committee, consisting of Drs. Schlesinger, Hirsch and Gutman, after a lively discussion, had been referred back. The amended report read as follows:

Your committee to whom that part of the president's message was referred which reads: "What is our relation in all religious matters to our own post-Biblical, our patristic literature, including the Talmud, casuists, responses and commentaries," begs leave to report that, from the standpoint of Reform Judaism, the whole post-Biblical and patristic literature, including the Talmud, casuists, responses and commentaries, is and can be considered as nothing more or less than "religious literature." As such it is of inestimable value. It is the treasure-house, in which the successive ages deposited their conceptions of the great and fundamental principles of Judaism, and their contributions to the never-ceasing endeavor to elucidate the same. Consciously or unconsciously every age has added a wing to this great treasure-house, and the architecture and construction of each wing bears the indelible marks of the peculiar characteristics of the time in which it was erected. Our age is engaged in the same task. We, too, have to contribute to the enlargement of this treasure-house; but we have to do it in our own way, as the spirit of our time directs, without any slavish imitation of the past.

To have awakened the consciousness of this historic fact, is the great merit of Reform Judaism; and the more this consciousness grows upon our mind, the more the conditions and environments of our modern life force it upon us, the more persistently we have to assert: that our relations in all religious matters are in no way authoritatively and finally determined by any portion of our religious literature.

After a considerable discussion in which most of the leaders of both the conservative and radical wings of reformed Judaism took part, the report was adopted after an amendment had been made by substituting for the word "religious" in the last portion of the resolution, the word "post-Biblical."

This finished the principal business of the Conference. The Committee on Nominations reported the following officers, which were declared unanimously elected: President, Dr. Isaac M. Wise, vice-president, Dr. G. Gottheil; treasurer, Dr. S. Hecht, corresponding secretary, Dr. David Philipson; recording secretary, Rabbi Charles S. Levi; executive board, Doctors M. Mielziner, I. L. Leucht, E. G. Hirsch, K. Kohler, Max Landsberg and H. Veld; trustees for the superannuated fund, Dr. I. S. Wise, Dr. David Philipson and Rabbi Charles S. Levi.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength; be not afraid!"

MOSES AND JESUS.

Or Reform Judaism and Unitarianism.

A DISCOURSE BY EMIL G. HIRSCH.

The opinion is far spread, that Reform Judaism is, as in its theology so in its ambitions, only a weak, because unmanly, attempt at imitating Unitarianism. Naturally this insistence is heard most frequently in the camp of our orthodox and conservative brethren. For years they have continued to sound one note: that the main motive of reform in Judaism was the conscious intention of drawing nearer, even at the loss of character, to Christianity. But even among members of Jewish Reform congregations, especially among those who, like the majority, have never given serious thought to their officially avowed principles, the opinion is by no means rare that Reform Judaism, especially if of the radical type, is virtually only a second edition of Unitarianism.

Among the Unitarians themselves, this pleasant conceit possesses many a mind, and fills with joy many a heart—for is not Unitarianism, notwithstanding its opposition to the trinitarian doctrines, a great advance beyond the position within the reach and the tenure of Judaism? Certainly, so runs the argumented confidence, the New Testament represents a religious breadth of which the narrow Judaism, however much transformed, may never boast. Judaism is exclusive—Judaism is tribal—it is clannish: Is this not the firm conviction that every Christian, whatever his liberal tendencies may be, will time and again iterate and emphasize?

Judaism is the step-child of the theological schools. India and her religion are studied today with open eyes. Mohammedanism, even, finds students willing to learn of the true tenets of the followers of the prophet. But Judaism?—Its treatment recalls the old but telling anecdote about the French abbe, who, purposing to write the account of a famous siege, had sent for the material whereon to base his history, but, some delay occuring in the transmission of the documents, had grown impatient to wait longer. Proceeding to finish his story he published it. But the materials finally came to his hand, and he discovered that by the light of these sources much of his description appeared to be trestled, not on sturdy fact, but on swaying fancy. Shrugging his shoulders he broke forth in the phrase subsequently numbered among the "winged sayings": *Mon siege est fait.* "My siege is written—no matter what the documents may suggest—my book is completed—I shall not change a line in it." In regard to Judaism, *le siege est fait,*—"The siege is completed." For hundreds of years men have been taught in the theological seminaries that Judaism is preliminary—a weak preparation for the stronger light of Christianity—the "law" to impress upon men all the more deeply the necessity of redeeming love. Judaism, tethered by the law, is stinted growth—Christianity is the fulfillment, the broader sympathy and the wider humanity. And this view, Liberal and Illiberal, Calvinist and Unitarian, have cherished as the fondest conviction of their heart. Jew connotes one puffed up with pride; Judaism is an exchangeable term with clanishness and tribal arrogance, stubbornness of heart, hatred of non-Judaic mankind.

Under the influence of this confidence, even our Unitarian friends have lost the capacity of understanding the motive and the object of the Jewish reform movement. It is not due to Christianity that Judaism grew impatient of its confinement. The impulse of the Jewish spirit itself laid breaches into the spiritual ghetto walls that had surrounded for ten centuries Judaism and dammed and dyked back the prophetic spirit of its passion for an all encompassing humanity. Christianity had confined Judaism; Judaism had brought about its own emancipation. Christian thought of whatever doctrinal seasoning—Catholic, Calvinistic or Unitarian—had struck not one single note in the call sounding within the camp of Israel to break the shackles. Of the old Isaiahanic spirit was conceived the impatient cry for larger liberty and broader life. It was the quickening of Jeremiah's vision that would no longer be satisfied with the "temple of Yahweh," the Ark and its broken contents—but demanded a rise to loftier mountain tops to measure the clearer horizon, rimming laughing plains, threaded by the silver lines of limpid waters, truth and righteousness and duty. It was the genius of Jewish history—that history so marvellous, that it defies for its explanation all the formulæ of the schools—that beckoned to the watch-tower the great men who fifty years ago heralded the new dawn of a deeper appreciation of Judaism and its mission.

True it is, our sympathies bring us into closest touch with the leaders in the Unitarian camp. For, to a certain extent our position within Judaism is similar to that held by them in the larger family of Christianity. We protest and so do they. We protest against Mediævalism in ceremony and in form—in temper and attitude within the synagogue. They protest against Mediævalism in doctrine and dogma within the church. They stand at the left of their line

—we occupy the same relative position in our field. We are thus brought nearest to each other. There is but a small gap, not large enough to interfere with the hands that would stretch across and grasp another's in fraternal love and mutual confidence.

But if our movement were merely a protest, I should doubt its legitimacy. Alas it is too true that for many the protest seems to be the essential. The history of our movement at least strengthens the suspicion. As long as within the camp of Judaism the call was for protesting voices—as long as there was active work to be done in the tearing down of the walls and bastions, many hearts were aflame with zeal and many a soul was winged with enthusiasm. The early days of the struggle were free from the least tinge and taint of the indifference that now has settled down upon reform congregations, no matter what their pretensions may be, the world over. This indifference betokens either lassitude, or it is the child of a total misapprehension of the aim and the method of our Reformation.

Pioneer work always consists at first in destruction. The giants of the mountains must be laid low—the course of the rivers has to be regulated—swamps have to be defeated and to be drained—clearings have to be cut with the bold and undaunted ax—but if there the undertaking were to come to a halt, if no cities were to rise where the wilderness once held high and undisputed reign, the pioneer's fame in history would merely light up the end of an age, never the beginning of a new cycle. Had Reform Judaism been exclusively protest or the negation of what others affirmed, its glory would indeed be evanescent—there would be no cause for rejoicing over its boldness. Old castles not in ruins are at least habitable, however uncomfortable their rooms may be, and however great the lack of modern conveniences. But a castle laid in ruins is worse than useless. It may perhaps fill with strange emotion the heart of a romantic dreamer, but for men engaged in active life, the ruined chateau on the hill top is always an irritation. Old Judaism undisturbed, afforded shelter to many a storm-tossed soul; Judaism in ruins invites the free play of the winds that taunt, and the tides that trouble.

The pioneers destroyed that they might build up. Those of us who have fetichized reform as a destroyer, are strangers even in the pronaos, the vestibule of the temple of true enthusiasm for reform.

And so for the Unitarians, the negative intention cannot be held to be the final. If Unitarianism culminates in the protest against trinitarianism, its work is of questionable value. The accident then that both, we and they, are protestants, does not constitute warrant for the prevailing opinion that, fundamentally, Reform Judaism is but a second edition of Unitarianism. In fact, theologies do not mark the differences between religious systems, as little as they token the similarities and the concordances of religious aspirations. The Unitarians emphasize the idea of one God—so do we. And still, their one God may value the same as our one God—their one God may be symbol of ideas totally different from those that are connoted by our old-time historic formula, the *Sh'ma' Yisrael.*

The focal point of religious thought is not God, but man. The doctrines about God are not distinguishing demarcations dividing off one religious system from another. Our old Judaism always understood this. When Maimonides insisted that the Jewish God-idea excluded the notion of the corporeality of the Godhead, one of his opponents at once arose to protest that better men than his antagonist had held to the corporeality of the Godhead, and had as much title to recognition in Judaism as he claimed to have.

Some phases of Jewish thought create, indeed, the strongest presumption that Judaism does not pivot on unity or trinity. The Godhead might be intellectually represented as embracing even more than three manifestations or personalities. The adherents of the cabala conceive of the Godhead under at least ten manifestations. They are Jewish for all this.

I merely adduce this to prove once more that those who constantly urge the metaphysical unity of God as the distinguishing mark of Judaism, mistake the spirit of Judaism itself. Judaism has no creed. It has never presumed to formulate the views about the highest. It is the privilege of every Jew—I might say it is his duty—to think out his own theology. Whether to conceive of the Godhead as one Absolute or as one of many relations, as personal or as dynamic—this is his duty to settle and to define. None has the right to say to the other: "Know ye God as I know Him." Each one must know his own God.

But the characteristic element in Jewish monotheism, does not lie in the speculations about God and the doctrine about his personality—not in the definition of his being; but in this,—and this cannot be repeated too often: The Jewish God-idea rests upon and emphasizes a certain well-defined conception of man. God includes the highest conception for duty; Jewish anthropology sounds the message that man's life is for duty, and that whatever betides him in life, under providence, is occasion for him to discharge his duty. In other words, Judaism is not a system of theology, but it is the grand emphasis of the ethics, resulting from the thought that man is God-like.

When we now remember this and from this view-point look out upon the different systems of religion, we shall find that Judaism is characteristically different in its ethics from all other systems of religion, and that the often urged similarity or identity of Unitarianism and Reform Judaism, is absolutely untenable.

I need not repeat that I am convinced that neither of Moses nor of Jesus have we authentic biographies. Genesis, Exodus, Leviticus, Deuteronomy and Numbers are works written at periods when Moses had long since been laid to sleep in the dust. Of the historic Moses scarce a single suggestion has come down to the age when our present Pentateuch assumed its final form. And so about Jesus. Biblical criticism within the last fifty years has established this fact also about the prophet of Nazareth—we have of him no biography. We have no account of his life written by contemporaries—by the men who met him in daily intercourse. The words ascribed to him—beautiful as they are—carry no warrant that their authorship must be traced to him. One acquainted with the Jewish literature of that period knows that many of the sayings of Jesus are but repetitions of the current wisdom dropping like pearls from the lips of all the teachers in Israel at that time. There is scarce a single saying of Jesus but has its analogy in the doctrines of the Jewish academies of that time.

The golden rule, for instance, was taught by Hillel before Jesus lived—was inculcated in the book of Tobit, at least two hundred years older than Hillel. It is found in the writings of the Greeks.—Confucius laid it down in another part of the world. But if we go to the root of the matter so far as the civilization of the Semites is concerned, we find it in the Old Testament, for "Love thy neighbor as thyself" is as pithy a formula for its principles as ever was devised.

Nor is this the only instance that could be adduced in proof of my contention that not a single thought put into the mouth of Jesus is necessarily original with him. Students—critical students of the New Testament ought to have no difficulty to convince themselves of this. But this must be stated, while Biblical criticism as far as it applies to the Old Testament is turned into ready change in the currency of religious thought today, even Unitarian pulpits are very careful not to utilize its methods and results when the Gospels are under discussion.

The Old Testament is held up to ridicule—it is said to be the work of a barbarian people. Moses is riddled by their arrows, mere shreds of his words are preserved, and the value of what may be credited to him is even questioned. But on the other hand, without any further discussion it is assumed that the sermon on the mount, as we have it, is original with the Prophet of Nazareth, and that its morality is, of course, broader and truer than that which found voice in the books of the Old Testament.

Granted now, for argument's sake, that the so-called Old Testament, from the moral point of view, presents a more primitive phase of development, still one may not therefrom infer, nor is this trick defensible, that the New Testament for this reason marks a higher water tide of moral energy and of moral sympathy than does Judaism.

For this is another mistake remarkable by its frequency. The Old Testament and Judaism are made exchangeable terms in the equation. Judaism is not the Old Testament. The Old Testament is not Judaism. Judaism is not the Talmud after the Old Testament. Judaism is not the later mediæval codes or the mediæval philosophical systems—Judaism is all this and still more. By the Old Testament you can never measure the spirit of Judaism; between the Old Testament and the New there is no gap of silence of four hundred years, as so many would have it. During those four centuries much of the Old Testament, the Apocrypha and the Apocalyptic literature was composed, and as in the third division of the Old Testament canon, in the so-called wisdom books, the universal spirit of Judaism finds ringing expression—an expression free from all nationalism, from all tribalism—so in the apocryphal and in the apocalyptic writings before the New Testament the genius of Judaism unfolds its universal sympathies. The universal Judaism was born long before the universal Christianity had voice or preacher.

The New Testament does not occupy a higher level than does the literature of contemporaneous Judaism—for what is the New Testament but bone of our bone, flesh of our flesh? The New Testament gospels are Midrashim, this and nothing more—nothing less. A Jew can at once detect—*i. e.*, the Jew who is acquainted with rabbinical literature—similarity in phraseology—identity in method, and also concordance and harmony in doctrine and in tenets.

Let us then grant that the picture of Moses and the picture of Jesus as we have them, are artistic creations. No artist creates a figure without incorporating into his child his own fundamental ideas. An artist is distinguished from the mere artisan by just this facility of expressing ideals, in marble or on canvas. An artisan produces without thought—he imitates. The true artist is always a creator, he utilizes stone or bronze, canvas or color, for the purpose of

bodying forth an idea quick and quickening within him. The question in criticising an artist's work is not, how near it approaches reality—whether there is historic warrant for the presentation that the artist has chosen to give us. Hamlet, for all I know, may never have stalked the castle's rampart in an uncanny night. His name may not be found in the annals giving an account of the royal dynasties of Denmark. Richard the Third as given us by Shakespeare is in all likelihood not the intriguer that once disturbed by his ambition the peace of England. What of this? Shakespeare creates Hamlet. Time may not know him, but eternity is his cradle. And because eternity is his native home, as long as time shall spin its thread,— until eternity shall toll out its own end, Hamlet will be more than a prince that once stood near a throne and then was mingled again with the dust of the grave; he will be an outward symbol of an inward struggle that rages even now in every human heart.

And so, in approaching Moses and Jesus, the issue is not "Did they ever live? Did they ever speak what is reported of them?" But what do they token? What had the artists that created them, in mind? What was their conscious or their unconscious intention in so writing down the deeds, the inspirations, the aspirations, the teachings, the loves, the aversions and the sympathies of these men? Moses is a well-knit character, and so is Jesus, as produced by the artist.

Moses, whosoever is conversant with his Biblical biography knows this at once, is a man of action. I have read this morning one incident in his career. He is brought face to face with injustice—he sees a weaker man succumbing under the blows of a stronger. He looks hither and thither, and he sees that there is no man—our rabbinical commentators on this verse have caught the spirit of the situation—he looks hither and thither, and he sees that there is no man—he, therefore, must be the man for the occasion—no other man was there to help the weak, and so he raises his staff and strikes down the oppressor even unto death.

This opening scene is the keynote to the endless melody spiritual that the artist intended to set to song in creating Moses. In him we have the bodiment of the principles of morality that is aggressive. It does not apex in submission to wrong, but in resistance to wrong—not patience under wrong, but passion under wrong—not individualism, which says, What are the wrongs done to others for me? Each must bear his own burdens resignedly. No, "there was no man." To be a man means to be a helper to others at the risk of contest—yea at the infliction of the supreme penalty. One man no man—each man the other man's keeper and avenger. Moses is not sweet—he is not attractive. There is very little in his career for the old or the new woman to sigh over, to shed tears over. He is not of the "goody, goody" kind of the Sunday-school literature, but he is a man—he is a man well-knit—his frame is humanly constructed—he can become indignant; he can strike—he will strike—he loses his patience. Yea, till the very last of his career in the supreme hour of his trial, when, contrary to even God's injunction, he strikes the rock—there is manliness in him—the true type of active manliness. And this manliness Jewish giants created—for this manliness is the highest type of Jewish morality—is the fundamental tone in the doctrine of Jewish ethics. Not to be resigned, but to resist—not to dream, but to do—not to be patient, but to be passionate—not to stay the hand, but to lift the hand, is its cardinal precept. For such is the character of Jewish ethics.

The God of the Jews works. He is a laboring God—a God who even needs rest, after the week of his labor is ended. "Anthropomorphism," say many—"this is a man God!" And Mr. Ingersoll plays this trump on every occasion to the great delight of the gallery. But in this God shines the reflection of the Jewish spirit showing what the ambitions and the ideals of the Jewish minds always have been, what the fundamental precepts of Judaism today are.

As I said before, each one of us has the right to formulate and to represent to himself his own God; but the God of Genesis, the God of the Pentateuch, the God of Moses, stands a symbol of active righteousness, not of passive submission.

And now let us go to Jesus. I need not assure you that in this house that name can only be spoken with reverence, and has ever so been spoken. I need not tell you that we claim him to be the son of Israel. Being such, he did not rise higher than did those that were contemporary with him. If his death marks him a martyr, he had before and after a millioned company of fellow sufferers who like unto him were Jews. Before him many were affixed to the cross because the same enthusiasm that possessed his heart filled also theirs—because they thought themselves to have been destined to lead to liberty their nation, and thus to be the messiahs of Israel. Every pretender to messianic dignity in those days the Romans nailed to the cross, tortured to death, scourged into shame, crowned with a wreath of thorns, the emblems of ignominy, and sent to the unknown grave of the culprit, the rebel against the constituted authorities of the land.

If Jesus opposes Phariseean and Sadduceean arrogance, he is by no means the first to speak the word of censure, nor was he the last to lash both the aristocracy of learning, the Pharisees, and that of birth, the Sadducees, at that time dividing the Jewish community. Before him men had pointed the finger of contempt at the false Pharisees, before him men had run the gauntlet of official disfavor by proclaiming against the presumption of the Sadducees, the temple monopolists of his days. If his sympathies were with the common people—if there be an undertone of socialism in his doctrine—before him and after him there were Jewish teachers characterized by the same leanings, and burning with the same anxiety for the welfare of the unlettered and unmitred people. He is not an exception in Judaism—he is the historically most illustrious son of the Judaism of his day, in whom flamed the ambitions and the ideals living also in the minds and in the hearts of the best of his nation.

Had the Jews even crucified him, then, we would have no share in his blood. I have often thought that those that today, as others have for eighteen hundred years, never weary of the threadbare charge, ought to be extremely thankful to the Jews for having committed the deed imputed to them. If it was necessary that the Messiah should die on the cross that we might be saved, what would have been the consequences if Jesus had not so died? We all should be doomed today—none would have been saved. If he was God, could the Jews help the deed? Has God not more power than men? Was it not foreordained that he should come and die for the sin of others? This cry "Christ-killer" is, of all, the most ignoble, and at the same time the most ridiculous. They hanged Brown in Virginia, yet is every Virginian or every American responsible for Brown's death? Shares he guilt in the blood of this martyr for liberty, for the redemption of human beings? What of it if the Jews had crucified him? The Jews are not alone in killing prophets. To make exceptional in the Jew what is normal in humanity, betokens him who does so a bigot of the narrowest and the most deplorable order.

Not in a spirit of irreverence, but rather in that of greatest reverence, would I then speak today of Jesus and contrast his figure, as carved by the fancy of its creators to body the ideals that lived in them, with that of Moses, which is also the work of *Volkspoesie*, as the Germans call it.

What is the popular conception of Jesus? For today, even, the artistic spirit is not dead. It lives in the heart and the soul of each one of us. There is scarce one of us but has his own Jesus. What is the popular view of Jesus? Not to refer to the assumed divinity of his, but to his humanity, most of us have the notion that Jesus is a man of the sweetest temperament, who will suffer rather than resist. He is resigned—he never rises to protest or to smite—he inculcates the principle that non-resistance marks the better man, while resistance is an avowal of a temperament of less finely spun ethical fiber than is his who takes the blow and invites a second attack—rather than to resent the hand that smites the left, offers to it also the right cheek. Is this picture of the popular fancy true?

If we take the Gospel account of Jesus, does he appear to be so unreal a man as he here is pictured? His vocabulary is anything but of the kind imputed to him. He uses strong language when the hour calls for its employment. He welcomes Pharisees by the by no means stingless phrase "vipers." Have you read his diatribes against the hypocrits of his age? Could his heart not be stirred to indignation? Popular fancy makes him a Sunday-school scholar of the traditional kind. In reality, as painted by the Jews who wrote his biography—for all the writers of the gospels were Jews—he has all the qualities of a Moses. He can speak the word of censure and disapproval when the hour calls for the strong phrase. By no means has he always ready the attraction of molasses. There is also vinegar in his flask, when, as the surgeon of the soul, he knows that caustic appliances are needed to counteract the virus of indifference and of selfishness.

How about that supreme scene in his career when he enters the temple? To my mind there is scarce another in history so rich in its sublime ethical lesson as is the hour when Jesus visits the sanctuary and finds what should have been a house of prayer turned into a den of thieves. Does he then sigh? Does he sit down to weep over the temple? Does he allow the thieves—the monopolists of those days, that lived on the fat of the land, and by the sweat of the brow of other men—to enjoy the fruit of their rapacity? Not even a verbal protest does suffice him in his supreme, in his divine, indignation. He seizes the scourge. "Out with you from the temple, ye thieves!" On their backs fall his blows—on the backs of the thieves and their agents. He cleanses the temple with the lash—he whips them out of the house of God. Not the man of patience seems he to have been, but even he the man of a strong passion, not he the man of sweet words, but even he the man of stinging censure.

But in popular fancy, these traits are forgotten; and Unitarianism overlooking the record has adopted the popular misconception. Here is the difference between the Judaism of a Reform congregation and the monotheism of Unitarians and others. It

cannot be denied that from the theological point of view, modern literature has become Unitarian. Among our great poets there is scarce one but is Unitarian, *i. e.* monotheist. The doctrine of the depravity of man, the necessary miraculous redemption, today finds no poetic voice to preach it from the larger pulpit of literature. In their innermost heart of hearts, men have become to-day, theologically speaking, Unitarians or Jews. Still, here is the vital difference: The morality of the synagogue is aggressive. It is built on the principle of active resistance. Evil cannot be borne, it must be attacked; one's rights must be worth fighting for. Pity, infinite pity for fellowman is not the highest accent of humanity, but help, ready willing help. Men must live for one another, that none need die for the other.

The false conception of Jesus's character has given rise to systems of ethics, the fundamental tone of which is non-resistance. "Sweetness and light," in other words, are believed to be the two poles of religious life. With this Judaism is not merely not in sympathy, it is clearly and uncompromisingly antipodal and antagonistic to it. In as much as Unitarianism has become the cult of "sweetness and light," Reform Judaism is not to be identified with it.

Unitarianism is suffering from a superabundance of light, for one thing. It has altogether become intellectual. Its message lacks the strong assertive note. It is saturated with a false optimism; it is about the beauty of the world, and the greatness of humanity, the chastity of the flowers that grow and the scintillations of the stars that mount the watch towers of the night. Unitarianism is pitched to the standard of Matthew Arnold and his school; it revels in culture and has a horror ineffable of the Philistine and his prosy dullness. Intellectual man, however, is not the highest type of man. Of course, he ranks mountain high above that other class of men who disregard the demands of the intellect and grovel in the dust expecting there to find the gold. Again the intellectually reasoning man is a giant compared to the dwarf who accepts blindly, who believes because fathers believed, or mothers believed, who believes on the book's say-so.

Intellectualism is a preparation, it cannot be the consummation. When as in Unitarianism it becomes the latter, it dries up the passions, but also enthusiasm. The very superabundance of intellectualism has caused Unitarianism to become weak. It is not a propelling influence in this world. It was once such; it is no longer today. And in this city, at least, the Unitarian churches are suffering from what we might call the dry rot. Perhaps we have no right to cast stones. I know perfectly well that this is the common difficulty of all liberal movements. Liberality is very prone to run to excessive intellectuality.

We, too, have friends that constantly urge this pulpit to develop, I should say degenerate, into an academic platform. What they want is information—light—no matter on what—on the transit of Venus for all I know—on the waves and the currents of the ocean. But conduct, the organization of society, the duties of man to man shall not be broached, accept in the academic spirit—the spirit of intellectual curiosity. This type of liberalism is very loud and insistent in the synagogue; in Unitarianism it seems to me to have triumphed. I have often said it, and I may repeat it now—for Unitarians, ethical culture must have come like a redemption and a revelation. Most of the leaders on the ethical culture platform are men that once were Unitarian ministers. Why did they not find themselves at home there? Liberal Unitarianism has no dogmatic chain to bind the hand—no creed leading to trials for heresy. Still these men testify that Unitarianism did not satisfy them. Unitarianism has emphasized the light and the sweetness and forgot the world as it is—the world of contention and of controversy, the world of arrogant injustice, the world that requires the strong army to resist—the world that calls for the hero, not of martyrdom, but the hero of energetic work—of energetic attack; and hence Felix Adler, who in a new setting sounds the old prophetic message of Judaism, was for these men an apostle of a new religion, because of a new duty, and of a new view-point, from which to look at life and at men.

Intellectuality cannot be the bread of life, and hence onward must the hungry move that he may learn to understand that duty—not mere contemplation, not mere ecstasy, not mere admiration of the beauties of the world, the wonderful facilities and capacities of the human mind—is the need today; that the world, society, is not perfect, and yearns for the redeemer who must mingle with men and not dread lest rough feet invade the charmed circle of the elect, the enlightened, the dispassionate.

Unitarianism has created new saints. The idolatry of Browning, the poet of sensual obscurity, and that of Ibsen, the apostle of hopeless heredity leading to unarrested degeneracy, both out of the reach of the common crowd, tell the story.

On the other hand, every "ism" is sure of a welcome in the Unitarian churches. The new woman, the new education—the new whatnot—again temperance—temperance even to prohibition—anti-tobacconist-endeavors have never lacked advocates within them. But the interest is exceedingly moody, spasmodic almost; it is rather a speculative curiosity than a virile, rough and ready determination to grapple with evil.

Compare with this Unitarian attitude, that of our Jewish reform liberalism. We stand for action. Jewish ethics is the ethics of activity, not of resignation—is the doctrine that wrong must be resisted, as Moses smote the Egyptian when no other man was there. Jewish ethics is the doctrine that one man is brother to every other man—that he who has wealth has it not by himself and for himself, but has it in trust for society—that he who has wisdom, has it not by himself and for himself, but has it for and by all others; that he who has strength has it not for himself and by himself, but has it by and for all others.

Mark, too, that intellectual liberalism is individualistic. Every thinking man can be alone. Is this not the argument advanced by so many? Why join a congregation? Why attend their services? I can think for myself. If intellectualism were the highest, this position would be correct. You can think for yourself. If emotionalism were the last message of religion, again isolation might be justified. One can have emotions in solitude, when one is alone, as well as in the chapel where thousands sing. What does, after all, the pulpit know of your individual needs? It can only generalize. Here may be a heart that cries out under distress, under temptation and under trial. When alone, when the mystery of life comes home to it in all of its impressiveness, it may find the way to commune with the spirit of the All much better than when the formal, because general word is spoken from the official pulpit of the common synagogue or a public church.

Such intellectual isolation is anti-Jewish—it is un-Jewish. Judaism emphasizes, not intellectuality, not individual emotionalism or individual meditation, but society. Hence the social life is symbolized in the synagogue, the social need and historical relations find verbal representation in the ritual of the synagogue. For one, with all others, and for all others and through all others, is the fundamental tone of Jewish ethics.

Ethical Culture societies preach but this. They are a revelation to the intellectual liberal of this day, and if they reclaim them from their paths that lead to indifference, they do a grand work for the liberal cause. But for Judaism what message have they that Judaism had not before them? Judaism is this ethics—it is not monotheism alone, but it is ethical monotheism.

And now, Reform Judaism is able, for this reason, without compromising a single one of its principles, to co-operate with all that makes for the broader humanity. In this regard our synagogue is *not* exceptional. A liberal congress will meet here in a week from next Tuesday. It is accidental, of course, that for the second time we are the host; but in the line of our principles, nothing is less strange than this circumstance. We are both host and active co-operators—without hesitancy we may throw our whole self into the common labor before these liberal congresses. Even ethical culture hesitates—the New York Society of Ethical Culture is hostile to the movement—why, I cannot understand—it has perhaps the fear that the wind may be taken out of its sail. The Ethical Culture Society of this city is lukewarm.—there is but one leader of the Ethical Culture Society that will be with us—he will speak from the platform here on the opening day of the congress.

Unitarians hesitate—this liberal movement may perhaps invade their missionary field. It is not under the flag of Unitarianism. The Universalists have disfellowshiped one for becoming the state missionary of the liberal congress. It would appear that other organizations, would-be-liberal, are not looking with any too great favor on this movement to unite on a larger practical basis the scattered liberal forces of religion.

We have nothing to fear, for this has been our platform. We have nothing to yield, for whatever is asked is the heirloom of Judaism for four thousand years. The name, you say? In the end, our distinctive name will pass as soon as the world will recognize that Judaism and humanity are not antithetical. But as long as the Christian church teaches this doctrine—as long as even liberal Unitarians are convinced that Judaism of its own spirit could never appreciate humanity—that what of humanity we preach we purloin from Unitarianism—as long as Ethical Culture insists that the Jew must cease to be a Jew, in order that he may become a member of humanity—as long as it is said from ethical culture platforms, that the Jew is the most prejudiced of all the prejudiced of mankind—as long as in the schools they teach that the Jews committed the greatest crime of history, though God was the one to fore-ordain it, and as long as leaders in high society draw their skirts lest they, the descendants of some oyster huckster in the East, some butcher of recent wealth, come in contact with the descendants of the advisers of Spanish kings—the descendants of the master singers and the master minds of the world—so long as over portals of clubs and caravansaries in summer resorts, the inscription is tacitly or openly written, "No Jew need apply,"—so long our name shall float, in honor and as an appeal by us to be honored, from the flagstaff of this, our house!

It is in keeping with the Jewish spirit to fight for one's rights—that this name shall not be relinquished. It is our good right, probable by history, to claim that the Jews were the first to preach the doctrine of an active humanity. As long as this, our due, is questioned, the very principles of ethics demand that no concession shall be made. Cowards will give up their watches when the thief asks for them—a strong and bold man will resist—he will perhaps receive a thrust of the knife—risk his life—hadn't he better give up the watch than risk his life? Many deem it folly to refuse to lose one's watch and to risk one's life, but the praise of humanity is not with him who gives up, whatever it may be, to thieves, without struggle. So there are many of us born, to their great regret, by Jewish parents, who today urge that, in view of anti-Semitism, we had better give up the name; for as long as we are Jews we will be hated—when there are no longer Jews on earth, the Jew hatred will die from want of provocation. This is a sad logic. It is immoral. Let them hate the Jews. I wish to be hated by men that must hate—their hatred is a distinction, is a proof that humanity has not progressed far enough to be able to spare the Jew. Let them hate the Jews, and learn by the fortitude of the Jews that hatred is not of the powers of God that can prevail!

Liberty of conscience! Do you know by whom the world learned this principle? By the Jews. For fifteen hundred years men tortured the Jews to believe, to accept—they failed; after the attempt lasting fifteen hundred years they came to recognize that thoughts are free, this one fact taught them the importance of matter over mind, and they gave up the trial to coerce people into right beliefs. As the Jews established for all the principle of liberty of conscience, so today we shall save to the world the right of men to be men, no matter what their religious name shall be. When once those that hate, cease to hate—when their love is real, then I shall be the first to concede that the old distinctive names have had their day. Then the new humanity shall hallow the one edifice wherein shall mingle all those who live for the higher aims, and work for the higher things of human life. Sympathy we have with all that makes for this ideal! Our spirit is for aggression, for activity. Intellectual self-adulation or isolation and hypnotization, "sweetness and light" is not our desire. We would be up and doing, like Moses and Jesus, when the hour needs it—the one with the staff to strike, and the other with the whip to scourge.

Moses of the Pentateuch and Jesus as painted in the Gospels are types of Jewish ethical action. The Jesus of popular fancy who would never resist, who would always be sweet, classically dispassionate, is not the leader this age can trust. When men are hungry, they crave not sweetmeats but homely bread—the bread of life—the bread of life sown midst tears, ripened midst anxiety, milled by busy hands—baked by anxious men and women—eaten often in toil and trouble—the recompense of the sweat of the brow! This bread is the staff of man's life.

Our morality is like this bread. It may not be sweet, but it does not superinduce indigestion, indifference, lassitude. Religious dudeism follows generally in the wake of the cult of sweetness and light. May a good Lord defend us against this degeneration! The spirit of the old prophets—the spirit of active wisdom, of sympathy with all mankind except with evil—this spirit has actuated our Jewish reformers. It is the foundation of Judaism—orthodox, liberal, radical or conservative. On then, in this spirit, to reclaim the world—hand in hand with all the liberal forces, still not forgetting that these liberal elements brought us nothing—have nothing to bring. What they possess was ours before they owned it. One God—yea! But by our views on human life we are distinct! For that humanity is our solicitude and in it our historic mission. Unitarian theology may be like ours, its ethics is not that of Judaism!

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—Over the *blessedness* of a man's spirit, circumstances need have no control.

Mon.—A saint's life in one man may be less than common honesty in another.

Tues.—Sufficient for each day is the *good* thereof, equally as the evil.

Wed.—Bring the high courage of a devout soul to bear upon whatever is given you to do.

Thurs.—Our loyalty should be that which in our coldest hours keeps steadfast to what seemed good when we were aglow.

Fri.—If only the inner outlet to the Infinite be kept open, we shall yet be near to the kingdom of heaven.

Sat.—Love cannot exist and give no sign, or a false sign.

—*John Hamilton Thom.*

The Rudder.

Of what are you thinking, my little lad, with the honest eyes of blue,
As you watch the vessels that slowly glide o'er the level ocean floor?
Beautiful, graceful, silent as dreams, they pass away from our view,
And down the slope of the world they go, to seek some far-off shore.

They seem to be scattered abroad by chance, to move at the breezes' will,
Aimlessly wandering hither and yon, and melting in distance gray;
But each one moves to a purpose firm, and the winds their sails that fill
Like faithful servants speed them all on their appointed way.

For each has a rudder, my dear little lad, with a stanch man at the wheel,
And the rudder is never left to itself, but the will of the man is there;
There is never a moment, day or night, that the vessel does not feel
The force of the purpose that shapes her course and the helmsman's watchful care.

Some day you will launch your ship, my boy, on life's wide, treacherous sea—
Be sure your rudder is wrought of strength to stand the stress of the gale,
And your hand on the rudder, don't let it flinch, whatever the tumult be,
For the will of man, with the help of God, shall conquer and prevail.

—Celia Thaxter in *St. Nicholas.*

Small Social Laws.

BY MRS. JESSIE WHITSITT.

Our social laws are more often based upon good principle and common sense than we, at times, believe, and, if observed, would make life much smoother for us and our friends. Rules differ in different localities, but good breeding is the same the world over. Consideration, unselfishness and sympathy are always, in all lands and among all people, in order, and will win true, sincere friends.

For instance, it is not showing proper consideration for one's friend to "drop in" for a visit, and fashion has long ago discarded the practice. No matter how well regulated a home may be, there are times when the inmates cannot possibly be glad to see even the most intimate friend, and the "drop in" visit is very apt to be made at one of these times.

If our friend desires us to dine with her, she will appoint the day and hour, but the invitation to "come at any time" has no value. However plain and simple our lives may be, there are laws of etiquette which we should never fail to practice, thereby making life happier and more comfortable to ourselves and our friends.

If our friend is sick, it is not always wise to call, but that she may know we remember her we can make inquiry by a kindly note, perhaps send her flowers, or in other ways show our interest.

We should not force ourselves into the presence of the new mother, but a card of congratulation and hopes for the speedy recovery of the mother will be sufficient. A lady of our acquaintance was plunged into such real, deep grief that no words could describe it. She needed no help from strangers, as her relatives anticipated her every wish and their devotions seemed to be more akin to the divine than to any thing human, but every acquaintance seemed to think it a duty to call upon her, showering all sorts of inquisitive questions, probing her wound deeper and deeper. But she had one true friend, whose heart was full of sympathy, and who knew how to practice the Golden Rule, that sent only these few lines: "In whatever befalls you, always believe me your friend. If I can be of the least help, send for me."

Written words are not only society's method of showing remembrance, but it is often the only kindness that can be shown. The people that observe these little courtesies of life, the cards of condolence and of congratulations, that make the timely visits, are the people we like; and the keynote, after all, is unselfishness and consideration of others.

The Japanese are a social people; live for the most part clustered together in villages, towns, and cities, seldom in isolated homes or separated far from each other. Their houses are frame buildings, generally of one story, or a story and a half, consisting of three or four rooms separated by sliding paper partitions. The floors are covered with soft mats, kept clean and neat, no one being allowed to walk on them except with clean or stocking feet. They sit, eat, and sleep on them. Their rooms have neither chairs nor tables, nor, indeed, furniture of any kind, nor ornamentation except a vase of flowers, or hanging scroll containing a stanza of poetry, an aphorism in Chinese, or flowery sketch, nor have they chimneys or fireplaces to warm them in cold weather. The house is open in the daytime, and shut with thin sliding doors at night.—*S. S. Times.*

Farmers' Telephones.—Several farmers living near Yankton, South Dakota, are utilizing their wire fences for telephonic purposes. Each farmer supplies himself with a transmitter, and connects his house with the wire of his fence. By the use of what are known as "cell batteries" he is able to converse with his neighbors for a radius of eight miles. The whole expense to each farmer is about twenty-five dollars. This is putting a fence to a novel use, but there must be many times when such a method of swift communication will be of great value to the farmers.

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Princeton, Ill.

Many members of Rev. G. H. Putnam's Bible class, J. H. Bryant, Mr. and Mrs. C. P. Snow, R. B. Struthers, Mr. and Mrs. E. C. Bates, Mr. and Mrs. W. H. Jackson, Mr. and Mrs. C. Freeman and others were so well pleased and instructed in his elucidation of last Sunday morning's lesson, "The Origins of Life," that they have requested him to repeat the same Sunday morning, June 30. The class meets at 11:45 a. m., immediately after the morning services, at Apollo hall. All are welcome.

Baltimore, Md.

As a part of next year's course in Semitic studies, at Johns Hopkins University, Prof. Haupt and Dr. Johnson will lecture on the Old Testament, and teach elementary Hebrew in the Seminary. Prof. Haupt will give instruction in the critical reading of the Psalms, and in Hebrew composition, and in Biblical Aramaic, grammar, and the interpretion of the Books of Daniel and Ezra. Dr. Johnson will give instruction in Hebrew reading at sight. There will be further courses in Assyrian, Ethiopic and Arabic. Dr. Levias, for a time a student of the Jewish Theological Seminary, at New York, last winter entered the Semitic Department of Johns Hopkins University. He was at once assigned to give instruction in Hebrew. This year he was honored with a fellowship in this department, and during the coming year will teach Hebrew conversation, Mishnic Hebrew (*Aboda Zara*) and the *Mechilta.*

The Sunday School.

The World Is Saved by the Breath of the School Children.

Nature Study Leaflets.

A desire has been expressed in many quarters for a course of nature study for the younger pupils in our Sunday schools. The following plan, it will be understood, is only a suggestion. It is not the report of a committee but rather a recommendation for a committee to consider and improve. It is hoped that all interested in the subject will regard themselves as on such a committee and will send their criticisms and suggestions to the president of the Sunday School Society, A. W. Gould.

The plan covers three years. The first year the subject is Mother Nature's Children. This year is divided into ten topics and forty lessons, as follows:

MOTHER NATURE'S CHILDREN.

I. *Cradling the Baby.* 1. Birds; 2. Animals; 3. Insects; 4. Flowers.

II. *Tending the Baby.* 5. Birds; 6. Animals; 7. Insects; 8. Fish.

III. *Getting Food.* 9. Sea Anemones; 10. Plants; 11. Worms; 12. Bees and other Insects.

IV. *Getting New Clothes.* 13. Men; 14. Caterpillars and Craw-fish; 15. Nautilus; 16. Tortoise.

V. *Learning to Walk.* 17. Men and Quadrupeds; 18. Insects; 19. Centipedes; 20. Snakes and Worms.

VI. *Getting Wings.* 21. Bats and Squirrels; 22. Birds; 23. Butterflies; 24. Seeds.

VII. *Helping each other.* 25. Men; 26. Beavers; 27. Termites; 28. Flowers.

VIII. *Laying up Food.* 29. Men; 30. Squirrels; 31. Bees; 32. Plants.

IX. *Borrowing from others.* 33. Men from Animals and Plants; 34. Animals and Insects from Plants; 35. Plants from Earth; 36. Earth from Sun.

X. *Sleeping and Waking.* 37. Plants (daily and yearly); 38. Animals (daily and yearly); 39; Insects (daily and yearly); 40. Men.

The subject suggested for the second year is *Fairies Old and New.* The plan is to take up the old beliefs in nature-gods, picture the deities and tell the quaint and beautiful stories about them, and then explain what the forces of nature are thought to be now. The following outline is proposed for this year.

FAIRIES OLD AND NEW.

1. The Sun-gods and their Stories; 2. The Sun of Science.

3. The Moon-deities and Stories; 4. The Real Moon.

5. Heaven Deities; 6. Space and Stellar Systems.

7. Wind-gods; 8. Air and Heat.

9. Springs, Streams and Ocean Deities; 10. Water and Gravitation.

11. Deities of Clouds and Rain; 12. Meteorology.

13. Gods of Thunder and Lightning: 14. Electricity and Air.

15. Fire-deities; 16. Combustion.

17. Frost-demons; 18. Crystalization.

19. Deities of Spring and Autumn; 20. Growth and Decay.

21. Mother Earth; 22. The Elements and Gravitation.

23. Volcano-monsters; 24. Lava and Earth-shrinkage.

25. Gods of Flocks and Herds; 26. Evolution of Animals.

27. Animal deities and Totemism; 28. Wisdom of Animals.

29. Tree-deities; 30. Vegetable-life.

31. Deities of Grain and Fruit; 32. Evolution of Seeds.

33. Wine-gods; 34. Intoxication.

35. Love-deities; 36. Altruism.

37. Disease-demons; 38. Disease Germs.

39. Death-deities; 40. Death in Evolution.

The third year is planned to take up the virtues to be found in nature from the atoms up to man.

It is hoped to make these lessons so simple that the child of five can understand them; and they are to be fully illustrated, so that the text will be in most cases only a description of some picture, or some story about the subject of the picture. The leaflets will be issued weekly beginning September first. Sunday Schools wishing to use them can send to the Western Unitarian Sunday School Society, 175 Dearborn St., Chicago.

The Sunday School Institute.

The sixth and closing year of the adventurous Six Years' Course has been reached, and the usual Summer Institute will be held at Tower Hill from August 5th to 16th. The subject this year is The Flowering of Christianity into Universal Religion. Mr. Gannett, who is to give us the lessons, finds it impossible to be present at the Institute, but a series of lectures will be given covering some of the important points in his lessons. The lectures as now arranged are as follows:

Aug. 5. I. How Religions Grow, by Rev. A. W. Gould.

Aug. 6. II. Martyrs of the Liberal Faith, Giordano Bruno, Wickliff, Servetus, etc., by Rev. W. D. Simonds, of Madison.

Aug. 7. III. The Universalist Protest, by Rev. M. D. Shutter, D.D., of Minneapolis.

Aug. 8. IV. Channing and the Unitarian Movement, by Prof. Frankenberger, of Madison.

Aug. 9. V. The Jewish Contribution—Reformed Judaism, by Rabbi S. Hecht, of Milwaukee.

Aug. 12. VI. The Liberal Orthodox Movement.

Aug. 13. VII. Thomas Paine, Ingersoll and the Free Thinkers, by Jenkin Lloyd Jones.

Aug. 14. VIII. God in Nature, or The Relation of Science to Religion, by Rev. V. E. Southworth, of Janesville.

Aug. 15. IX. Poets and Prophets—Liberal Thought in English Poetry, by Prof. Freeman, of Madison.

Aug. 16. X. God in Civilization—What Society Needs From the Church, by Prof. Scott, of Madison.

The lectures will be delivered in the evening, and they will be followed the next morning by a two hours' study of the lecture with the help of the lecturers, Mr. Gould and Mr. Jones. It is hoped that many of our teachers will avail themselves of the instruction and inspiration sure to be derived from these two weeks' study.

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In the cheaper form the edition is neat and serviceable. The special edition on rich, tinted paper, silk stitched, with neat, illuminated cover, serves admirably as a dainty remembrance for a friend, and especially to "tuck in with wedding-gifts."
[From THE NEW UNITY, May 2, 1895.]
The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.
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Correspondence

The following letter is not unique at the office of the NEW UNITY. But there are not as many of this kind as the cause calls for. Let others speak out.—ED.

UNITY PUBLISHING CO:

H. R. Whitmore of the *Non-Sectarian* kindly sends me copy of NEW UNITY of June 20. I wish to say that I shall be glad to be "counted" as one of your subscribers to a fund to help realize higher ideals in religious works. I belong to the large unorganized and scattered class who are not satisfied with any of the work yet done by any of our churches. The NEW UNITY and the *Non-Sectarian* are stirring in the right direction and the work of the Liberal Congress should not be suffered to languish or its promoters become disheartened for want of sympathetic support?

Am sorry to see so many obstacles and perplexities in the way of your right endeavoring, but I yet have faith that your work and the work of seers and prophets will not perish but will bear fruit even in our childrens' day if not in ours.

Please count on me for the $5.00 for the coming year; and also, if the prospect at the next meeting of the Liberal Congress is favorable and your fund is a fair success, I hope to be ready for a life membership.

Respectfully,
J. S. JOHNSON.

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THE HONEYCOMBS OF LIFE. By Rev. Louis Albert Banks, D.D. Boston: Lee and Shepard. Pp. 397; $2.00.

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OF THE

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OF

Liberal Religious Societies,

Held at Chicago May 22, 23, 24 & 25, 1894.

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The Magazines.

LEND A HAND for July contains a suggestive article on "The Value of the Study of Local Social Conditions for Young People," by Rev. John Wright Buckram, in the course of which he acknowledges his indebtedness to "An Introduction to the Study of Society," a text-book recently written by Prof. Small and Mr. Vincent.

THE INTERNATIONAL JOURNAL OF ETHICS for the present quarter very properly gives the first place to an article on "Free Will and Responsibility," by Prof. D. G. Ritchie, in which the latter very admirably sets forth the reconciliation between free will and determinism by defining carefully the terms. The discussion of the relation of the Ethical to the Cosmic Process, by Dr. Frances E. White and Professor Royce is interesting and instructive. Dr. Bernard Bosanquet's "Evolution of Religion" is "a sketch or impression of Edward Caird's great work" bearing that title. Countess Elizabeth Phelps Reese writes of "Some of the Uses of Unemotional Music." Prof. J. G. Hibben's "Automatism in Morality" is vitiated by not going far enough in its analysis; and Prof. J. W. Hyslop's "Labor Troubles—Causes and Proposed Remedies" seem also to lack breadth of vision.

Miscellanea.

Winners.

And is he great alone who sings
  In measured words, the glowing thought?
Or strikes from out the stubborn stone
  The shape his soaring spirit caught?
Whose rosied brush makes love to smile,
  Or, crimsoned, scares with horrid war,
Or in the panting close with death
  Has snatched the wreath he wrestled for?

No! there are those whom stars have spoke:
  Who heard, yet speak it not again;
On whom the angels set clear eyes:
  Who see, yet point them not to men.
The sun has flashed a million hues;
  They, knowing, have, yet do not yield.
Some victors, when the fight is done,
  Lie dead, unknown, upon the field.

—*Charles Macnamara.*

The Doctrine of Fatalism.

The doctrine of fatalism, as set forth by many orthodox Muslims and by all enemies to Islam, is absolutely destructive to human freedom of will. But it is more a product of politics than of faith. In the Quran it is used more to overcome timidity, to strengthen faith and submission to the will of God, to comfort in misfortune and to preserve moderation in success than to injure human activity or to take away moral freedom. Rashness is expressly forbidden in the Quran by the words, "do not cast yourselves into danger." Carefulness is often recommended, and even prayer, the most important ordinance of Islam, suffers a modification if the worshiper endangers his life by its strict performance; and, although it is often repeated that God gives sustenance to men according to his will, this nowhere means that a Muslim is to lazily place his hands in his lap. But on the contrary it is even permitted

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He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World.*

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The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

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on the holy day, Friday, after prayer, to return to work. Moreover, only a short passage from the Quran is to be read "because many are obliged to travel through the country to seek a living." Sundry other places in which an indifference to virtue is emphasized can only be understood as saying that man is not to be wholly absorbed in care for his sustenance and consequently to subordinate to its higher duties, the striving to please God by practicing virtue.—*The Biblical World.*

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Curiosities of Taxation.

The Russian government, a few years ago, decided to tax kerosene oil and matches—virtually, a tax on light. In some parts of China a tax is imposed on all women entering the bonds of matrimony. Travellers to those parts are obliged to take a wife, and when they leave the ladies take fresh husbands, to the benefit of the revenue. In Servia, vanity, in the shape of ladies' bustles, is taxed. In Melbourne, Christmas cards are taxed one-fifth per cent. It has been stated that in Weimar the authorities levied a duty on musical parties. The regulations were not given, but, doubtless, solos, duets, trios and quartets are subject to proportionate rates. Violins, cornets and the flute should incur special charges. Quite lately an annual tax of ten francs has been imposed on pianos in France. Music has paid tribute to taxation in other ways. A musical troupe recently crossing the frontier of Saxony carried with them a crown of laurels awarded them at a triumphal performance. The custom-house officers taxed the laurels as spice. Massenet, the composer, it is related, was also charged duty on a crown of laurels on the German frontier. In this case the wreath of fame was deemed to be woven of "medicinal plants." In Montreal organ-grinders pay a license of twenty dollars, and are also only allowed to play at stated times. In Vienna they are also licensed and regulated as to hours. In France, a certificate of character, a distinctive badge, and limitation of hours are insisted upon. No licenses for street musicians have been issued for nine years in Germany.

In St. Petersburg no outdoor musical performers are permitted, but in romantic Italy there is a very practical regulation excluding those under 18 years of age from the privilege of a license. Barrel music in the open is not allowed to exist in sunny Spain, but "gaily the troubadour touches his guitar," for which, however, a license is required. The state finances in Russia are recruited by a graduated income tax, commencing at one per cent on incomes between 1,000 and 2,000 roubles (a rouble is about 3*s.* 2*d.*) and increasing at the rate of one-tenth per cent on every additional thousand or fraction of a thousand roubles. A duty of a quarter kopeck (about one-tenth of a penny) is also imposed on eggs of all kinds, which tax on food realizes several millions of roubles. Cycles are subject to a tax of eight shillings in France, and of a similar amount in Brabant.

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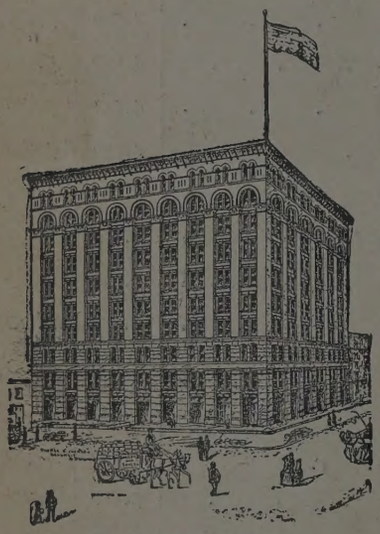

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THE State Board of Commissioners from Illinois will visit Atlanta during the coming week to select a site for the Illinois Building, and make arrangements for the installation of the exhibit from that State. It will be remembered that Illinois recently appropriated $15,000 for a representation of the State at the Cotton States and International Exposition. The State will be given a suitable location for their building, and will be tendered every facility for the arrangement of business in Atlanta.

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CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

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THE exhibit which will be made by the commissioners from the district of Columbia at the Cotton States and Internattonal Exposition, will be an exceptionally fine one. It will comprise an exhibit from the Public Schools of the District, Colonial and Revolutionary relics, the works of Washington artists, a Library and Literary exhibit, and an exhibit by the Woman's Peace Congress. The exhibit will be particularly rich in Colonial and Revolutionary relics, in which the District abounds, and will be viewed with interest as an exhibit collected by private effort from the capital of the country.

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